THE CRISIS

A RECORD OF THE DARKER RACES

The NEW YEAR

JANUARY, 1912

Volume 3 :: Number 3

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THE CRISIS

A RECORD OF THE DARKER RACES

Published by the National Association for the Advancement of Colored People, at 20 Vesey Street, New York City.

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THE Universal Races Congress, held in London, July 26-29, 1911, was the most important conference ever held upon the mutual relations and duties of various races and peoples. It can only be compared with the great Parliament of Religions at Chicago in 1893, which, in another but a related field marked an epoch. The London Races Congress has focused the mind of the world upon the necessity of mutual respect, good understanding and real co-operation between the different races of men. Lord Weardale, the president of the congress, properly viewed it as an event in the great movement for international justice and peace, for the wars of our time spring repeatedly from racial antagonisms and misunderstandings and the exploitation of weaker peoples by stronger—and the work will be read as eagerly by the members of the peace societies and the Mohonk Conferences as by the members of the Indian Rights Association and the Association for the Advancement of Colored People. The large volume of more than five hundred pages contains not only all the papers presented to the congress, but a complete list of the officers of the congress and the hundreds of persons in all countries (there are nearly two hundred from the United States alone) who were interested in its promotion. The list of the papers included in the volume will best indicate its scope, variety and unique significance, and this list will be sent to any person applying to the World Peace Foundation, 29A Beacon Street, Boston, Mass.

Among the addresses in the volume of special interest to the readers of **The Crisis Magazine** are the following:

"The World Position of the Negro and Negroid," **Sir Harry H. Johnston.**

"Native Races of South Africa," **J. Tengo Jabavu, Kingwilliamstown, South Africa.**

"The Negro Race in the United States of America," **Dr. W. E. B. Du Bois.**

"The West African Problem," **Pastor Mojola Agbebi,** D. D., Director of the Niger Delta Mission.

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I think I should scarcely trouble the reader with a special appeal in behalf of this book if it had not specially appealed to me for reasons apart from the author's race, origin and condition. The world is too old now and I find myself too much of its mood to care for the work of a poet because he is black; because his father and mother were slaves; because he was, before and after he began to write poems, an elevator boy. These facts would certainly attract me to him as a man if I knew him to have a literary ambition, but when it came to his literary art, I must judge it irrespective of these facts, and enjoy or endure it for what it was in itself.

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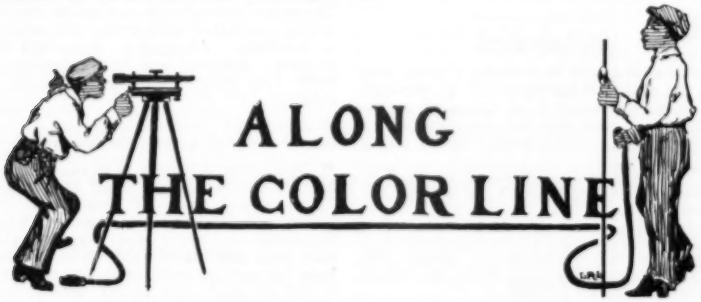
THE CRISIS

Volume Three JANUARY, 1912 Number Three



EDUCATION.

The Southern Educational Association met in Houston, Tex., early in December. One of the subjects taken up was the education of the Negro. The principal address on that subject was made by W. S. Sutton, dean of the department of education in the University of Texas. He emphasized the "education" of the Negro in slavery and the amount which the white Southerner is supposed to have paid for colored schools. He laid down the following principles: That the Negro was essentially human and could be educated; that Negroes should be the chief agents for their own education; that professional education of teachers was especially needed; that the education of Negroes should be compulsory, and that there should be a spirit of co-operation among all who want to help Negro education.

There were about 1,200 educators present, but Negroes were not expected, and, of course, no Negro was on the program. The resolutions adopted concerning Negro education were considerably below Sutton's advice. They were as follows:

"We affirm our contention that the welfare of the white people of the Southern States requires the proper education and training of the youth of the Negro. Under present conditions the efforts of the Southern people should be more largely and immediately directed to the training of the Negro youth in the practical industries which directly affect his physical welfare, such as agriculture, stock and poultry raising, cooking and the arts and thrift and economy. Instruction in hygiene and sanitation is of paramount importance. Unless the Negro home is made clean and sanitary and efforts made to prevent contagion and eliminate disease from the cities and towns, all efforts educationally will be futile."

It is thus manifest that the most advanced section of Southern public opinion has at present only reached the place where they can advise the education of black people for the benefit of white people.

¶ The president of Howard University has pointed out that the United States Government gave last year $1,430,000 to Indian education and $100,000 to Negro education.

¶ The parlous condition of Negro education is revealed from time to time. In Norfolk, Va., for instance, the common council voted down an appropriation for a sorely needed Negro school and were only brought finally to appropriate the money by the threat of a law suit.

¶ In the common council of Richmond, Va., the school board recommended an advance in the pay of elementary school teachers, but this was finally pruned down to a proposition for increasing the pay of white school teachers.

¶ One community in Alabama with 400 colored school children receives $100 a year from the educational fund of Alabama.

¶ W. D. Weatherford, a white Southern international secretary of the Y. M. C. A., said in a recent speech: "What is greatly needed is more and better schools for the Negro. In the country districts 85 per cent. of the schools that are provided for the Negro are huts that are

unworthy of the name schoolhouse. With no glass windows and unsanitary conditions their opportunities to procure an education are greatly retarded. Give them better schools and better training and it will be of more benefit to the nation than anything else. Give them a chance."

ECONOMICS.

A colored man is claiming a large part of the city of Wilmington, N. C., through legitimate descent from Colonial ancestors. It seems that his grandmother, a white woman, is the source of his claim.

¶ Mound Bayou, a Negro town in Mississippi, has instituted a telephone exchange.

¶ A Negro corporation has bought a large estate, consisting of about 600 acres on the Mississippi River, for which they are paying $17,500.

¶ Negro bricklayers are building a new extension to the capitol of Alabama at Montgomery.

¶ Albert J. White, a colored contractor, has contracted for building the largest paper mill in Southern Michigan.

¶ The presiding elder of the Houston district, Texas, in the M. E. Church, announces that every one of his pastors owns a home.

¶ Calhoun colored school, in the black belt of Alabama, reports that in sixteen years the colored settlers round about have bought over 3,300 acres and paid $26,793 for the land. Also 638 additional acres are being bought, for which $2,023 has been paid, and $6,165 has been paid as rent on the farm by people who did not purchase. In addition to this, $6,582 has been paid for new homes, making a grand total of $41,563.

¶ The white chauffeurs in New York and many other places are seeking to drive colored men out of the business, their excuse being that the colored men work for lower wages and do menial work. One colored chauffeur says: "They certainly did give us a rough deal when we tried to stable in white garages. They would put mothballs in our gasolene tanks, short-circuit our ignition system and throw the carbureter out of adjustment. One man put emery into my gasolene tank. Several times next day the car shut down and didn't run until I had taken out four ounces of emery." One colored chauffeur was assaulted and beaten.

¶ Continual efforts are being made by dissatisfied members to wreck the Virginia Order of True Reformers.

¶ The importation of American Negro miners is threatening trouble in Winnipeg, Canada.

¶ The report on the colored people of Huntington, W. Va., by J. W. Scott says that the 3,000 colored people of that city have purchased real estate in the past ten years amounting to $262,650. There are ten colored persons in the city whose combined properties will amount to $100,000. Altogether there are 190 property holders, and the valuation of their real estate holdings amounts to $382,650.

¶ A colored fraternal order in Albany, Ga., is about to build a $50,000 temple.

¶ The New Orleans Times-Democrat has the following note from Mississippi: "It is stated that the Negroes in the boll-weevil territory are in better shape financially and every other way than they have been since they were set free. They have learned to produce what they need to eat on their own farms, making cotton a secondary crop, and are independent of the supply merchant. No doubt the same is true of thousands of white farmers. For the first time in their lives they have been thrown on their own resources, and it was 'sink or swim' with many of them, for the reason that the merchants could not afford to furnish them, as they did before the advent of the weevil."

¶ An unknown safe blower has robbed a colored bank of $1,099 at Birmingham, Ala.

POLITICS.

The Natchez (Miss.) News had the following announcement on election day: "To-day's general election in Mississippi, as has been the case for the past twenty years, or ever since the elimination of the Negro from political affairs, will be a mere ratification of the Democratic nominees."

¶ W. T. Andrews, of South Carolina, a colored editor, in a letter to Senator Bourne, says: "In the presidential election of 1908 the States of Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Texas and Virginia, in which the Negro has been disfranchised in open and flagrant violation of the Constitution of the United States, elected 106 members of the Electoral College upon a total vote of 1,329,767, while the two States of Ohio and Colorado cast a vote of 1,385,465 for only twenty-eight electors, it thus appearing that in the South, where the Negro is disfranchised, in the election of Congressmen 4,000 white voters in South Carolina are equal to 50,000 white voters in Indiana and 3,000 in Mississippi are equal to 47,489 in Ore-

gon, and in electing a President 12,000 white voters in ten States which have disfranchised Negroes are equal to 49,000 in two States which have fair and equal election laws honestly enforced."

¶ The Macon (Ga.) Telegraph says that 55,000 Georgia Negroes voted for McKinley, but that since the disfranchisement law there are only 12,000 Negro voters registered.

¶ The Socialists of New York are asking for money to forward their propaganda among colored people.

¶ Edward D. Mallery, a colored man, has been nominated as candidate for common council on the Republican ticket at Brockton, Mass.

SOCIAL UPLIFT.

A monument has been erected to the late F. W. Starks, supreme chancellor of the colored Knights of Pythias, at Charlestown, W. Va. The monument cost $2,700.

¶ Thomas Nelson Page has published a letter of General Lee urging the enlisting of slaves as soldiers during the Civil War. General Lee said: "I do not think our white population can supply the necessities of a long war without overtaxing its capacity and imposing great suffering upon our people. In my opinion Negroes, under proper circumstances, will make efficient soldiers. Under good officers and good instructors I do not see why they should not become soldiers. They possess all the physical qualifications, and their habits of obedience constitute a good foundation for discipline."

This letter was written February 18, 1865, when it was evident that the Confederacy was in extremis. General Lee also recommended that the Negroes who enlisted with the consent of their owners be manumitted. The Confederate Congress, in the March following, adopted General Lee's suggestions to the extent of authorizing the enlistment of Negroes, but neglected to adopt his suggestion as to emancipation.

¶ A colored woman has given a half acre of ground to the colored Y. W. C. A. near Kansas City.

¶ The Douglass Hospital of Kansas City has been recently remodeled, and is now open again to the public.

¶ New theatres for colored people are planned in Winston-Salem, N. C.; Indianapolis, Ind., and New York City.

¶ In St. Louis, Mo., the colored women have raised $2,200 for a Y. W. C. A. and enrolled 700 members. The branch will open formally January 1.

THE CHURCH.

The new St. John's Congregational Church in Springfield, Mass., was dedicated recently. Dr. Philip Moxon preached the sermon. The pastor is the Rev. W. N. DeBerry, who has raised nearly all of the $25,000 which the church cost.

¶ A $10,000 A. M. E. church has just been completed at La Mott, Pa. It was built entirely by colored mechanics after the plans of a colored architect.

¶ The Northern and Southern Presbyterian Churches, the United Presbyterian Church and the Dutch and German Reformed Churches are seeking to consolidate their missionary work among colored people of the South.

¶ Agitation inside the Methodist Episcopal Church concerning its colored membership still continues. Bishop Moore is urging two colored bishops for the colored work. He says in a recent article: "In our domestic work we have nineteen conferences and one mission composed of colored members, numbering altogether about 300,454 communicants. At the last general conference there were twenty effective general superintendents or one for every 174,299 members. According to their ratio, the colored members would be entitled to two (i. e., one and two-thirds) general superintendents."

¶ There are two colored sisterhoods in the United States, namely, the Oblates of Providence, founded in 1829, whose motherhouse is in Baltimore, Md., and the Sisters of the Holy Family, founded in 1842, whose motherhouse is in New Orleans, La.

¶ A new Negro Catholic church has been dedicated at Little Rock, Ark.

PERSONAL.

Mr. A. Le Roy Locke, Rhodes scholar and student at the University of Berlin, is visiting in this country.

¶ General Antenor Firmin died in exile at St. Thomas, D. W. I. Firmin was a leader of the advanced party of the Haitians, and together with Frederick Douglass did much to keep the United States from acquiring a coaling station in Haiti. He was a gentleman of fine presence and scholarly attainments.

¶ Rev. Dr. Augustus Shepard, of Durham, N. C., has recently died. He was a pastor of great influence and his funeral was solemnized with an impressive procession of representative men.

¶ Mr. H. T. Kealing, of Western University, Quindaro, Kan., made a telling address before the Kansas State Teach-

ers' Association, consisting of white and colored teachers, at their forty-ninth annual session.

¶ After some delay which has not been altogether explained, the usual banquet has been tendered the Honorable W. H. Lewis, at Washington, D. C., the colored Assistant United States Attorney. Mr. L. M. Hershaw was toastmaster.

¶ The Honorable James N. Johnson, United States Consul to Nicaragua, together with his wife, is in America on leave of absence.

ART.

The esteemed young Russian violinist, Efram Zimbalist, chose for his New York and Boston recitals "Tallahassie," a fantasie on Negro melodies, by Cyril Scott. Scott is an English composer of the extreme impressionistic school.

¶ On November 16, at the second concert of the series given by the Boston Symphony Orchestra in Cambridge, Mass., the orchestral piece, "Comedy Overture on Negro Themes," by H. F Gilbert, appeared on the program. This fine overture was one of the surprises of the symphony concerts last spring. It is based on motives from traditional Negro songs and dances.

¶ The latest achievement of Mr. Samuel Coleridge-Taylor is the choral work, "A Tale of Old Japan," the poem by Alfred Noyes, set to music for soli, chorus and orchestra. The cantata was given for the first time on October 25, by the London (England) Choral Society at Queen's Hall.

Other performances are immediately announced for this season by the Crystal Palace Orchestral Society, Waterloo, Liverpool Choral Society, the Claughton St. Cecelia and the Lichfield Musical Society.

¶ Mme. Estelle Pinckney Clough, soprano, appeared in concert in Greendale, Norwich, Conn., and in Springfield, Mass., during the month of December.

¶ Musical America states that in November Mr. Harry T. Burleigh appeared at a concert given by the Women's Club, of New Britain, Conn., and scored a pronounced success.

¶ Mr. Harry A. Williams, tenor, of Cleveland, O., has been appointed director of the vocal department of the Washington Conservatory of Music, Washington, D. C. Mr. Williams was a pupil of Shrigha in London and of Delle Sedie in Paris. He is an artist of skill and a ripened musician with distinctive qualities for teaching.

¶ The Washington Conservatory of Music, of Washington, D. C., has announced a course of artists' recitals for the season of 1911-1912.

Mr. Carl R. Diton, pianist, of Philadelphia, Pa., who returned recently from study in Germany, was engaged for the first recital, which took place December 11. He was assisted by Mrs. Annie Hazelton Lee, soprano, of Baltimore, Md. This conservatory, under the directorship of Mrs. Harriet Gibbs-Marshall, is giving valuable aid in developing a taste for the best music and is becoming an art influence in the District of Columbia.

¶ Mr. George Vaughn, cornetist, has returned to New York from a concert tour with an orchestra. He is an expert cornetist and has substituted with the New York Symphony Orchestra, Walter Damrosch, conductor. Mr. Vaughn is also a student of the art of painting and has a collection of artistic canvases to his credit.

¶ A beautiful small "Dunbar" calendar, with extracts from the poet's writings, has been published by Mrs. Dunbar. Its sale will help "Neighborhood House," a social settlement in Wilmington, Del.

¶ A sister of Henry O. Tanner has published an album of reproductions of his chief paintings.

¶ Colored art students of Greater New York have held an excellent exhibit of their work. Among the chief exhibitors were J. C. De Villis, Ernest Braxton and Robert H. Lewis.

¶ The Interstate Literary Association of Kansas and the West will offer prizes for writing, music and painting at its December meeting.

¶ The Athenaeum says of a recent exhibition of antiquities in London that they "afford a clear idea of the scope and nature of Ethiopian art, which it is now plain must have been largely indigenous, and owed less than was supposed to Egyptian influence. The pottery here shown is of a ware perfectly different from anything in Egypt, and it is notable that all the larger vessels are evidently modeled from gourds and other vegetable forms, instead of, as in the earlier Egyptian types, from baskets and ivories. Their construction displays high technical skill, and a young Negro's head in sandstone, if it is indeed of native work, shows that the Ethiopians were in sculpture far superior to the Egyptians of any but the earliest dynasties. Some neolithic implements, axes, and the like, of polished stone, show, too, that their civilization was of considerable antiquity, and some beautifully shaped arrow heads, either of glass or translucent stones, are longer, narrower and more delicate than any yet found in Egypt."

THE GHETTO.

The National Single Tax League met at Chicago and arranged a dinner at the Hotel La Salle. They found, however, that Negro guests would not be welcome, and immediately took the meeting to another hotel. Joseph Fels, the millionaire patron of the league, said: "There will be no compromise here. I am a Jew and know something of race exclusion. We will either call off the banquet or go some place where the colored men may sit with us at our own table as equals. This organization stands for the equality of all men."

¶ Senator Money, of Mississippi, attended a dinner of the Western Economic Society at the Auditorium Hotel of Chicago and found colored members at the table. He made a hurried departure.

¶ The only colored fireman in the New York Fire Department has been retired on a pension of $700.

¶ There has been the usual number of protests against Negro residents in certain districts.

In Denver, Col., a colored dentist contracted for a residence on Vine Street and great pressure is being brought to bear upon the contractor not to fulfil his engagement.

In Middleburg, N. Y., an apartment house for colored families is being protested against.

In South Park, Mo., the buying of town lots by Negro residents is causing a stir.

Efforts in the Harlem district of New York City to restrict Negro residents have proven ineffective. A dead line was ordered at 136th Street, but the Negroes have already reached 139th Street and further, and there is fresh agitation.

¶ In Sneedville, a little town in East Tennessee, the disturbing fact has become known that colored and white children are attending the local school together.

¶ One of the indefensible things that often happens in communities which have separate colored schools is the placing of the colored school in the worst districts of the town, morally and physically. The colored people at Baton Rouge, La., for instance, are protesting to the school board because their school is in the heart of the "Red Light" district.

¶ A prominent colored physician, Dr. C. V. Roman, editor of the Medical Journal, and Mr. Ira T. Bryant, secretary of the A. M. E. Sunday School Union, were recently injured in a wreck near Memphis. They were given no relief for seven hours, and finally, when they asked for passes back to Memphis, one of the trainmen wrote out this pass: "Take two 'niggers' to Memphis."

¶ In Abilene, Tex., sixty persons, representing a wealth of $3,000,000, signed a bond for $1,000 in behalf of Mrs. Lucy Matheson, who recently shot and killed her husband at the home of Stella Ramsey, a colored woman.

Bankers, merchants and rich cattlemen were among the signers, including her father, mother and grandfather. A party of miners started from Mingus to Abilene for the purpose of doing violence to the colored woman, but they were met and persuaded to return. A strong guard, however, is maintained at the jail where Mrs. Ramsey is held. Mrs. Matheson went to the colored woman's home, stepped on the front porch, whipped out her revolver and fired through a screened window six times. One bullet went through her husband's head, killing him instantly.

¶ The Warren colored church at Pittsburgh purchased a plot of ground on Center Avenue costing $10,250. On this they built an unusually beautiful church. This and the adjoining plot were under a mortgage. The real estate company, in order to get rid of the colored people, let the interest on the adjoining plot of land, which they still held, remain unpaid. The mortgage thereupon lapsed, and the colored church was asked to raise $6,000 in thirty days or lose the property. They raised the money.

¶ Edward Shipley, of the Brown University football team, left college because he considered himself insulted by his mates. The matter was quickly looked into by the authorities and Shipley returned to the team.

¶ Purdue University has tried to stop a colored boy from playing on the Iowa football team, but has not succeeded.

¶ In Witchita, Kan., the new superintendent is trying to establish separate schools for the races.

¶ The Camden (New Jersey) High School authorities will pay no attention, it is said, to the protest filed by members of the senior class against Herbert Primas, a colored student, being permitted to compete in the oratorical contest for the Wilbur F. Rose prizes of gold. Primas is one of the six members of the class who have qualified for the finals, and objection had been raised to him because of his color.

¶ Mrs. Laura Morgan, a colored woman of Brookfield, Ill., is suing the village for $10,000. She alleges that the Village Board of Trustees entered her home late at night two years ago, ejected her and put her in jail and tore down the house on the pretense that it did not conform to the building ordinance. She says the real reason is race prejudice.

¶ The New Orleans Picayune has this note: "Some of the Shreveport lawyers are exercised over the report that a local Negro, Charles Roberson, is seeking a law examination, with a view of practicing before the local bar, which is composed exclusively of white men. Several local attorneys are understood to have signed the Negro's application for a certificate. Owing to the unusual situation, the Bar Association held a lengthy meeting this morning behind closed doors. What transpired was withheld from the public, but some of the interested citizens are pretty certain that Roberson will likely change his mind about applying for the 'exam.'"

¶ There is continued opposition to the location of Negro eleemosynary institutions. In a suburb of Chicago residents are objecting to a home for colored children. In Waco, Tex., and Salem, Ore., the whites do not want Negro churches built. In Bessemer, Ala., whites are protesting against a $50,000 Masonic Home. In Los Angeles, Cal., there is trouble about a colored children's home.

COURTS.

Hoke Smith, of Georgia, found himself outside the line of political promotion on account of his opposition to "free silver." He thereupon used the Southern expediency of vilifying the Negro to get back into political life, and finally has reached the goal of his ambition by becoming United States Senator. On retiring from the office of Governor, he has attempted to make some expiation for his wretched conduct by clemency toward colored convicts. He declares that fully 500 Negro convicts in the penitentiary ought to be released because of unjust convictions.

¶ The iniquitous contract labor law of another Southern State, Georgia, is being attacked in the courts. A colored girl of fourteen signed a contract to pick cotton and was alleged to have received $7 advance in wages. She refused to continue at work and was fined $75 and costs or twelve months in the chain gang. Her mother is now suing for her release in the United States District Court.

¶ In Green County, Ga., a white boy and a colored boy got into a fight and the white boy was struck on the head with a stone. A mob thereupon chased the colored boy to his home and the boy shot one of them. He was thereupon convicted of murder by the court, but recently the Supreme Court has reversed the decision, the judge declaring "it would be folly to speak of the equality of all men before the law if we should allow this conviction to stand. We would have to write racial exception into the section of the code which provides that it shall be justifiable to shoot and even kill to prevent forcible attack and invasion upon the property of habitation."

¶ A colored man has been awarded $5,000 for injury to eyesight in a North Carolina court.

¶ The Tennessee Court of Appeals has enjoined colored persons from using the name "Knights of Pythias" or badges or symbols of the order.

¶ Mr. W. Ashbie Hawkins, of Baltimore, has arraigned the Baltimore, Chesapeake and Atlantic Railway before the Public Service Commission for discrimination against public passengers.

¶ Dr. W. Ross, of Denver, Col., brought suit against a theatre for refusing to sell him orchestra seats. When the case was brought before the County Court he was refused redress. Later, however, when his wife was ordered to the rear in a moving-picture theatre. Mr. Ross secured a judgment of $500 against the proprietors.

¶ A Circuit Court of Ohio has just rendered a decision which is of interest. Mr. Harry E. Davis instituted a suit against the Euclid Avenue Garden Theatre for their refusal to sell tickets to a performance. The Ohio Civil Rights Act provides both a civil and a criminal remedy for discrimination in the places of public accommodation and amusement with the additional proviso "that a judgment in favor of the party aggrieved of punishment upon an indictment shall be a bar to either prosecution respectively."

Under this statute the ticket agent was arrested and convicted in police court, while a civil action was instituted against the principal in the Common Pleas Court. It was contended by the defendant that the conviction of the agent was a bar to the prosecution of the civil action against the principal. The Common Pleas Court entertained this view and directed a verdict for the defendant.

The plaintiff prosecuted error to the Circuit Court, where the judgment was reversed and case remanded. The Circuit Court decided distinctly that the conviction of the agent criminally did not operate as a bar to the prosecution of civil action against principal.

¶ In the Passaic (N. J.) District Court Judge Cabell gave a judgment of $500 and costs to Mrs. Minerva Miller, who sued a Paterson showhouse for trying to make her pay 25 cents because she was a colored woman. The case is said to be one of the most dramatic ever tried in Passaic.

¶ W. T. Shepard, owner of one of the largest lumber mills in Alabama, has

been arrested for peonage on complaint of a colored man named Orr. Orr, it is said, swore out the warrants for the arrest of Shepard after making his escape from the mill, coming at once to Montgomery, where he gave the information leading to the arrest to United States District Attorney Warren S. Reese.

According to the story of the Negro, he was operating a soft-drink stand in Foley when Windham, with Shepard accompanying him, asked him to go to work at the mill, whereupon, he says, Windham beat him severely in Shepard's presence and made him agree to work at the mill. Orr stayed at the mill about four hours, according to his statement, and then made his escape.

This alleged offense is said to have been committed within the past week, but the Negro also told of another similar one which took place in a small town near Foley. He claimed he was operating a dray line there when certain white men beat him up and took his license away from him, destroying it and demanding that he leave the place.

The preliminary hearing of the case will be before United States Commissioner Tutwiler at Dothan, and if the two men are bound over, the trial will be held in Montgomery, as being nearest to the place where the offense was committed.

President Shepard is one of the best-known lumbermen in the State, his mill being recognized as second in size in Alabama.

LYNCHING.

Miss Celia Thomas, who shot a young white man who invaded her home, has been convicted of murder and sentenced to life imprisonment at Marietta, Ga.

¶ The following lynchings have taken place since our last record:

At Mansfield, Okla., a Negro has been lynched and a small race war precipitated. The Negro was accused of killing a white man.

At Valliant, Okla., a Negro accused of attacking a girl was lynched. He refused to give his name.

At Lockhart, Miss., a Negro accused of beating a prominent white citizen is supposed to have been lynched.

¶ Two astonishing versions of the same crime come from Tennessee. The first dispatch said that two colored men and a woman were burned to death by a mob of white land tenants who object to the occupancy of land by Negroes, near Savannah, Tenn. The three Negroes were traveling to a gin with a load of seed cotton. They were waylaid and tied to the wagonload of cotton, it is said, and the mob, after building a fire beneath the wagon, stood guard until the Negroes were cremated.

The next dispatch said that the victims were Ben Pettigrew and his two young daughters. That Pettigrew was an honest and trustworthy man, and was driving a load of cotton from his farm to Savannah. On the road a few miles from his place four white men appeared and shot him to death as he sat in the seat of his wagon. Then they dragged his two daughters from the top of the load and hanged them to a nearby tree. While their bodies dangled from a limb the slayers drove the load of cotton under them and set fire to it.

¶ A most extraordinary case of lynching is reported from Georgia.

The first dispatch said that T. W. Walker, a colored man, killed C. S. Hollinshead, a wealthy planter, of Washington, Ga., for no apparent reason. A Northern colored paper published a circumstantial account, declaring that the real reason was that the white man had brutally attacked the colored man's wife. The white people attempted to lynch Walker, but were so drunk that Walker escaped. A colored editor in Atlanta published the charge against Hollinshead and was immediately arrested for libel. The Georgia law declares that the truth is libel if it incites to violence. Meantime Walker was caught again after the time for his execution had expired. He again escaped. He was captured a second time and immediately resentenced to instant execution. Before he could be taken from the courtroom a brother of Hollinshead shot him. While severely wounded he was hanged. The court announced that the brother would not be prosecuted and Pinkerton detectives are at present persecuting the Chicago paper.

¶ A mob in Gatesville, Tex., has burned a colored schoolhouse because a colored man stabbed a white man.

¶ A Negro farmer in Florida has killed a white man who disputed his claim to a farm.

¶ White people in Conway, S. C., have driven out a colored preacher who owned several hundred acres of land and was one of the leaders in the community. They charged him with arousing prejudice against white people.

AFRICA.

Tripoli, over which Turkey and Italy are fighting, has about 1,000,000 inhabitants, consisting of Arabs, Moors, Jews, Negroes and a few Europeans. The yearly exports are worth about $2,000,000. The city of Tripoli has 25,000 inhabitants and the religion of the country is Mohammedanism.

MEN OF THE MONTH

HIS EXCELLENCY
GENERAL CINCINNATUS LE CONTE
President of the Republic of Hayti.

C. H. TURNER.

Mr. C. H. Turner of St. Louis, was recently elected a member of the Academy of Science in that city, an honor that would not be bestowed on a colored man in Missouri if it were not exceptionally well deserved. Mr. Turner has, indeed, been a research student in biology ever since receiving his first degree, and has contributed valuable papers to the leading scientific journals.

CHARLES H. TURNER, Ph.D.

He was born in Cincinnati, O., in 1867, and attended the public schools of that city. He received the bachelor's degree in 1891 from the University of Cincinnati and the degree of master of science from the same institution in 1892. In 1907 he received from the University of Chicago the degree of doctor of philosophy, magna cum laude. His professional career has been as follows:

1891-1892, assistant in biology, University of Cincinnati; 1892-1905, head of the science department and professor of biology at Clark Univerity, South Atlanta, Ga.; 1905-1906, principal of College Hill School, Cleveland, Tenn.; 1906-1907, graduate student, University of Chicago; 1907-1908, instructor in biology and chem-

istry, Haines Normal School; since 1908, instructor in biology, Sumner High School, St. Louis, Mo.

The election to the St. Louis Academy is not the first honor to fall to Mr. Turner. In 1907 he was a delegate to the Seventh International Zoological Congress, where, in addition to reading a paper, service was rendered as one of the assistant secretaries of the section of animal behavior. He is also an honorary member of the Illinois Academy of Science and a member of the Entomological Society of America. The Academy of Science of St. Louis, it may be added, was organized in 1856 for the purpose of stimulating scientific research in that section of the country. It now owns its own building, which contains, in addition to assembly rooms and office rooms, a good research library and the beginning of a museum. The society publishes a journal and enrolls among its members the leading scientists of that portion of the State. It has honorary members in all parts of the world.

DR. L. A. LEWIS.

On April 3 of this year the City Board of Health of Indianapolis conducted a competitive examination to select internes for the city hospital during the ensuing year. There were fifteen applicants, one of them colored. The colored man made the highest record, reaching over 92 per cent. In the month of August there was another examination, this time for licenses to practice medicine in the State, and there were 107 applicants, again with only the one colored man. Again he stood at the head of the list, with 947 points out of a possible 1,000. The man next to him had 904.

The young colored man was Lawrence

EDWARD WILMOT BLYDEN

LAWRENCE ALDRIDGE LEWIS

Aldridge Lewis, a native of Greenville, Miss., where he was born in 1888. He went through the public schools of his town, and in 1902 entered Knoxville College. He was going through the collegiate department when his family left that part of the country "through one of those very frequent happenings in our South which necessitates a change of residence," says Mr. Lewis. The young man thereupon decided to carry out his great desire to study medicine and entered the medical department of the University of Indiana in 1907. That he improved his time there is sufficiently evident. We wish Dr. Lewis all the success he so well deserves.

EDWARD WILMOT BLYDEN.

Dr. Edward Wilmot Blyden, who is the leading representative of his race in West Africa, and who celebrates his eightieth birthday this year, was born in the Danish West Indies. He lived a while in the United States, but went to Liberia in 1851. He held many positions of honor and trust, being secretary of state, secretary of the interior and minister to England. Afterward he moved to Sierra Leone. His chief fame has come from his scholarship and his writings. "Christianity, Islam and the Negro Race" is his best-known work. Dr. Blyden is an Arabic scholar of distinction and is a firm believer in "Africa for the Africans."

THE CENSUS.

The census figures, which show large increase among Negro Americans but a smaller rate of increase than among whites, have formed the text of numerous editorials. The general feeling is that they expose so thoroughly the fallacy of the "Negro domination bugaboo" that the arguments for disfranchisement and oppression have lost weight. The Boston Traveller advises "Southern negrophobes" to study the figures and profit thereby. The Baltimore News says: "Though the voter may forget the exact figures, he should tuck away in his memory the definite lesson these statistics teach. The old bugaboo will creep up again, of course. But it should never again be allowed to overshadow the issues, to divert attention from which it is so constantly brought forward. Still less should it be accepted as a reason for permitting the Wilson ballot law to remain longer in force."

The Philadelphia Public Ledger observes: "The Negro 'bugaboo' very generally has lost or is losing its terrors. South of us it still does yeoman service as a political slogan. It is Democracy's standard shibboleth in Maryland, for instance, and Tuesday's results would indicate that even there, what Charles J. Bonaparte ridicules as the 'perennial cry of Nigger! Nigger! Nigger!' has lost its effect on a majority of the electorate. What Negro problem there is is scientific and economic. Just now it has chiefly to do with providing more widely opened doors of industrial opportunity, so that wage earners among them may secure better homes, in more fit environment, for these ten millions of Americans. Given opportunity, the Negro himself will solve whatever problem there is." Moreover, according to the Muncie (Ind.) Star, "the South seems on the eve of large influx of inhabitants from Europe and from the North. The bugaboo of Negro domination has seen its best days. Before long the South will be able to discuss political principles on their merits and vote accordingly, as is done at the North."

Some papers explain the decrease in the Negro birth rate. "The probable explanation," says the Boston Transcript, "is that as the Negroes find themselves more and more dependent on themselves for support, the same economic reasons that affect higher races are not without influence in checking the growth of families. The Negroes are still a primitive people in many of their ways of life and thought, but among them are to be found cultivated men and women who, after the manner of their kind of all races, are sensible of their responsibility to their progeny. All of which goes to show that causes in part economic and in part natural are at work to relegate the color problem to the category of questions time may be left to solve."

The Buffalo Express says Negroes have never dominated the South numerically and never will. "They never have sought to dominate politically, nor would it be possible for them to do so even if they were allowed the full citizen rights to which they are entitled. The most they could do would be to control a few sections where they congregate by themselves and where very few white people live or would care to live. This would be merely the exercise of local self-rule which ought to be freely granted to all American communities."

The Roanoke World thinks some people will be disappointed that the decrease is not greater.

"Several months ago a well-known professor announced that the Negro problem would settle itself. He said that the excess of the race's death rate over birth rate gave assurance that in the course of a certain number of years America would be free from its most distressing burden. When the professor reads the report of the United States Census Bureau showing a substantial increase of Negro population he will be sorely astounded. Ever since the Civil War theories similar to his have made their appearance. The professor, and others who have thought like him, will have to overhaul their views. Seeing that the staying qualities of the black race are much in evidence, they must study out some other remedy. They must go to schools of segregation, exportation, annihilation and education, each of which has strong and earnest advocates."

The Danville (Va.) Register strikes a new note in hoping that "as the

Negroes become fewer in proportion to the whole population they gradually become less and less assertive and offensive and more submissive to authority and measure up more and more nearly to the standard of the whites in intelligence, in subservience to authority and in industry and frugality," while the American Economist thinks that if the Negro question were eliminated in the South "there is no doubt that there would be a great increase in the vote for a protective tariff."

THE LYNCHING PROTEST.

The meeting called by the National Association to protest against lynching was widely reported by the press and was commented on by a number of Southern newspapers. There is, as usual, a tendency on their part to observe that people in glass houses should not throw stones, and to assume that the association exists to find fault with the South and neglects to protest against injustice in New York. Says the Charlotte (N. C.) Observer: "The conditions in the South are bad, very bad, but they are better than they were some years ago, and the conditions were brought about by the North when it was saving the South before. That does not excuse the South, of course, for the crimes that have been committed in the South; but it ought to make the North rather careful in going into another battle to the further injury of the Negro. 'A little while ago,' said the grim-visaged Holmes, 'the crimes are confined to the Southern States; now no commonwealth from Pennsylvania to Oregon and from Massachusetts to Mississippi is free from the crime of lynching.' If this be true, and there is no doubt that it is true, the investigation that is proposed by the N. A. A. of C. P. should not be made sectional in its purposes but national in scope. It would probably be found that lynching in Massachusetts is not very different from lynching in Mississippi in its causes, and that it is to be condemned wherever it occurs and should be put down by the strong hand of the law."

The Meridian (Miss.) Dispatch: "As a rule lynchings are wrong and ought to be ended. There may be occasions where the unwritten law justifies it, but the law-abiding Negro has nothing to fear either in the South or other sections and it is not true that 'the American people are the most lawless people in the civilized world."

The Raleigh (N. C.) News-Observer adds: "Lynching is a crime and a blot wherever it is permitted. The best Southern sentiment as to lynching was expressed the other day when Governor Gilchrist, of Florida, took extraordinary measures to prevent a lynching in his State. There is no sectionalism in lynching bad Negroes, Illinois and Pennsylvania having shown more brutality and barbarism in their last lynchings and burnings than any Southern State."

The Charlotte (N. C.) News thinks that "it is rather strange that the members of the Association for the Advancement of Colored People managed to overlook the iniquities of Gotham in their salvation crusade. A few lynchings occur in the South and both races deplore them—that is, the better class of both races. But in New York crimes of similar depravity are daily incidents. Here is a lot of purblind sectional reformers prodding the South about its lynching record, while in the city of New York crimes far more cowardly are committed daily under their very noses. Scarcely a day passes that some blackhand outrage is not reported. Scarcely a day passes that some unprotected woman is not set upon by ruffians and beaten or killed. The criminal record of New York has reached such an appalling stage, heinous crimes have been so frequent, that the best element of the city has become aroused, and yet the members of the Association for the Advancement of Colored People fail to detect vice outside of Dixie."

This sentiment is echoed by the Jacksonville (Fla.) Times-Union, "Lynching is wrong and lynching is all too common in the South, but lynching is only a form of lawlessness, and lawlessness is common all over the country. It is as just to charge that New York is particularly wicked because her dear crime of smuggling is practiced by her richest and most reputable citizens as it is to charge that the South is especially bad because her badness too commonly runs to lynching. And it is fair to say that the burglar is not worse because his wickedness runs to cracking cribs than the official who may violate another law as frequently and as flagrantly."

KING CHARLES' HEAD.

The "Tu quoque" or "You're another" form of argument, which we used to find so unanswerable in our childhood, is still a favorite with a large number of Southern logicians. This month they dwell on it with an insistence which, even for them, is unusual. It all comes about because the Rev. J. Cortland Meyers of Boston made a speech in which he said that Boston isn't as kind to the black man as it should be. He added that the Negro was having in some respects a worse time in the North than in the South. So sooner said than a triumphant shout rolled northward from the other side of Mason and Dixon's line. From a large number of comments we choose two or three.

The Charleston News and Courier, always an entertaining sheet, outdoes itself. To the News and Courier miscegenation is what King Charles' head was to Mr. Dick—it intrudes into every question. Mr. Meyers may not have known it, but he was really talking about miscegenation when he made that speech, as the Charleston paper goes on to prove. "Why is it," it asks, "that Boston will not have the Negro in white neighborhoods? Why is it that Altoona and Coatesville and New York want to get rid of the Negro or put him in a section by himself? Ask Professor Boas, the distinguished anthropologist, who avers that miscegenation is the solution of the problem, and that it will not be disastrous because the woman in the case is always a Negress, an argument so senseless, we may observe, that it shakes one's faith in anthropology itself. We do not mean that it is senseless because his fact is wrong, for it is not, but because a mongrel race is a mongrel race whether all the black blood comes from one sex or not. Ask the editor of the New York Evening Post and his Negro assistant, and some of the other persons who advocate miscegenation. They know, just as the people of Boston know. When a Negro is a graduate of Harvard, where does he look for a wife? When a Negro is a champion pugilist of the world, where does he look for a wife? Where are the eyes of all these Negro Northerners turned? The white fathers of white girls in the North can answer the question. They know why they want Negroes confined to one section. "In the South," concludes the News and Courier, "it is different. The Negro is not wheedled into believing that he is an acceptable suitor for white girls."

However, the Macon Telegraph thinks the News and Courier "verges toward extravagance." It thinks that there are not a great many marriages between the races in the North and fancies that among white fathers in that section "not one in ten thousand" is expecting from Negroes propositions for his daughter's hand. As to Professor Boas and the editor of the Evening Post, why pay attention to "the neglected vaporings of a few cranks?"

The Athens (Ga.) Banner joins in to observe that it agrees in the main with the Telegraph. The News and Courier is "needlessly exercised over a few idle vaporings." The Banner thinks Northerners look on the Negro "as other people do"—here the editor is not quite so specific as we could wish—but it is surprised that they use the black man "for political purposes." It concludes: "Why can't the people of the North acknowledge the facts and say to the world that the South understands the problem better than any other section, handles it better, and gives the Negro a better chance than any other people in the world give him?"

Of course none of the editors of these journals have read either Professor Boas' book, which states in a purely scientific way that the results of marriage between different races is not likely to be physically undesirable, or the Evening Post, which never said anything about the matter. But that is the great advantage of editing the News and Courier and similar papers—you don't have to go through the vulgar process of knowing what you're talking about.

THE CHILD AND THE ESSAY.

Mr. Eugene Wood writes in the socialist daily Call: "It may be," he says, "that I don't understand the race problem in America very well. I know that I don't understand it as well as some, for they have told me that nobody could understand the Negro as well as they do who have been brought up with them. But I wouldn't want to understand a thing so well that I could never learn anything about it from anybody. Again, I am not a member of the race that makes the problem. I am a white man, and so cannot understand how it feels to be made to take a back seat in the street car while some drunken, pimple-faced loafer can have the best seat. I ought to be proud of being a white man, and so I am, when I consider the wonderful things the white man has done. But when I consider the way the white man has acted toward the Negro I feel kind of sheepish and hangdog.

"Let me be ever so big feeling, I want to crawl off somewhere when I think of something I read in the newspaper about a prize competition in a city in that part of this country, which, now that the bad place has gone out of business, is the only locality now known where burning human beings alive is the custom of the country. The children of the public schools were to write essays, but not to sign them with their own names. In that way the judges would be perfectly fair and decide the merits of each essay, regardless of family connection. One essay was easily first. It undoubtedly should have the prize, so the judges said. But, come to find out, it was a little Negro girl had written it. Oh, then, of course, she couldn't have the prize. So they gave it to the second best essay, making sure first that it was a white child who wrote it.

"Now, I can't feel very proud of my race for that low-down, contemptible trick. I can't help thinking how that little Negro girl must have felt. I can't

help thinking how her people must have felt, how proud of her, and how bitter at the mean, sneaking whelps that would cheat a child out of the honor that was rightly hers. When the only way we whites can hold our own is by stealing from the children, we're in a bad way, I must say.

"But there's more than mere injustice in the cruelties and insults that the white man has heaped upon the Negro. There's fear. I'll say that again in case you didn't get the full benefit of it. There's fear! Did you get it that time?

"Let's see, how long is it since the Negro was emancipated? Well, call it fifty years. Fifty years ago the Negro in the Southern States was a human being held forcibly in the condition of a beast. Yet in the fifty years since then, look how the Negro has arisen. Never was anything like it in the history of the world."

A COLORED REGIMENT.

The Twenty-fourth Regiment of Infantry has been ordered to the Philippines from the barracks in New York State where they have been stationed for five years. The local paper, the Watertown Times, pays them a warm tribute. "They came soon after the Brownsville affair," it says, "and there was naturally some nervousness over their coming. A Negro regiment had never been quartered at Madison Barracks. On the departure of the Twenty-fourth, after nearly five years of residence amongst us, it can be said that no regiment ever stationed at Madison Barracks has given so little trouble or behaved itself so well.

"The Negro soldier has great pride in his uniform and great pride in his regiment. It is not a temporary occupation with him, but a life business. Therefore, it is a veteran regiment, slowly taking raw recruits which are generally most responsible for violations of discipline, and the veterans are all well-disciplined men. They have minded their own business, and their white neighbors have minded theirs, and there has been only one case of friction, in the early days, which was doubtless based on a false rumor and from which investigation entirely exonerated the regiment.

"The Twenty-fourth has a proud record in Cuba and the Philippines as being one of the best fighting regiments in the army. Its men have carried themselves well while here, with becoming dignity as soldiers, and their long service has taken out all the traditional Negro irresponsibility from them. They are self-controlled, self-respecting, brave and honorable men, and have so behaved themselves during their stay in this section as to win the respect of the white population. The experiment has been an entire success. A Negro regiment has been able to live in peace and harmony and be respected in a Northern post."

EDUCATION IN THE SOUTH.

The Southern Educational Association which held its annual meeting in Houston, Texas, sent out a preliminary manifesto in the course of which it says:

"Hundreds of thousands of boys and girls who live in the mountains of the South have no educational advantages. They can and must be trained into good productive citizens.

"Thousands of Southern children are wearing their lives away in factories, where they are denied the inalienable rights of the young—air, sunlight, play and training.

"There are millions of Negroes in the South who are ignorant, superstitious, disease-breeding, unproducing and so a menace to society. The present state of Negro education promises to continue this deplorable condition. If it is so continued, the whites will suffer even more than the Negroes. The meager and often misdirected education which the Negroes are getting is admittedly opposed to their own interests and to the welfare of the section in which they reside. We may differ concerning the character of training that should be given the Negro, but we all realize that the condition is bad, that the question is a serious one and that only harm can result from our ignoring it. The Negro must be better educated—in the true meaning of the term. It is folly to argue otherwise. He must be trained for his environment—must be taught how to live morally and hygienically. His education should be industrial and not literary and cultural."

THE BLACK MAN'S VALUE.

The Indianapolis News, like many other papers, thinks the Oklahoma attempt to make the State altogether a white man's country is likely to result in disaster. "The Negro unfortunately has generally attracted attention as part of the white man's load. He gains the notoriety in his worst role. And in that role we see the individual rather than the race. It suffers in reputation exactly as American citizens do in the eyes of a world which only sees and measures us by the one grafter in thousands of good officials. When we look at the Negro in a fairer and broader sense we find that he is a great economic factor under the conditions that have been created in this country. Without him the South would be seriously crippled; for the lack of him in larger numbers we in the North

have to open our ports to the lowest types of Southern Europeans. Canada recently had the question of Negro immigration before parliament. What if that parliament had decided to go into our Southern States and promote immigration of Negroes to the extent of one million to develop her waste places? The South would have been thrown into a panic and we might have lodged, as a nation, protest against such an invasion and tampering with our economic balance. Or if the Negroes themselves should withdraw from any Northern city, what would be the effect?"

The Antonio (Tex.) Express thinks that Oklahoma is making financial disaster for herself by her efforts to drive out Negroes. "For Oklahoma to continue her seeming present policy of banishing the black man from her territory is attempting something which heretofore has been unheard of in the cotton belt. For years farm labor has been growing more scarce, and wages have been growing higher. Has Oklahoma a white-man solution for a condition which must result in a farming State if ultimately the black man shall be driven beyond its borders?"

And the New York Commercial adds: "The South cannot do without her Negroes. No other race of laborers under the sun can produce the results that the Negroes do in that great region. The experiment has failed time and again."

¶ The Atlanta Constitution prints a letter from Mrs. Anna M. Tate, a colored woman, and comments: "Strength and pathos blend in the communication in which she outlines the conditions making for criminality and disintegration among her race, and pleads with the white people for aid in neutralizing both. Punishment, as meted out to the young Negro in the form of stockade sentences, is, according to her, simply opening the door to the penitentiary. It brands the victim. It makes him callous. It is apt to place his feet permanently in the path of outlawry, a penalty for which our white society must, in the long run, pay the cost. In amusements that refresh and that uplift, she declares, the Negro is fatally deficient. Of training that will fit him to be of use to himself and to the white race there is an appalling scarcity. She says the great body of respectable Negroes are fast drifting into a condition of despair over a situation that opens to their children no door of hope, and that seems to beckon ever downward and not upward.

"Hundreds of thousands of Negroes feel as does this Negro woman. They see racial deterioration setting in. They feel the walls closing around them. They have not the resources or the initiative to help themselves, to push the walls back. The ministers of Atlanta ought to read the communication through. The outright and entirely candid words of this Negro woman ought to bring home to them a sense of personal responsibility which will hasten their efforts to loosen a definite and, above all, a persistent propaganda."

¶ The St. Luke Herald, colored, tells a little fable: "A friend of ours had a cat and a dog. For months the dog worried, chased and fought the cat. The cat was in continual terror of the dog and spent hours daily, up trees, on the fence and on the shed roof trying to keep out of the dog's reach. Not long ago, as the cat was hurry-scurrying, with the dog yelping in hot pursuit, a funny incident happened. Suddenly the much persecuted cat whirled around and faced the dog. With bristling back, distended eyes and outstretched claws she stood her ground and faced her pursuer. The dog almost ran over himself in his attempt to stop. The cat stood her ground and defied him by look and demeanor; and the dog who had been chasing her for months, who had worried and tormented her day in and day out, slunk cowardly away.

"Most of our troubles are magnified; the cat had magnified the dog in her fear and in her flight; but when she ceased to run from him, turned about and faced him, looked him in the eye with defiance and was ready to fight him —her troubles took feet and walked away."

¶ In the National Review of London, for October, Mr. A. Maurice Low comments on the Coatesville outrage: "An affair of unparalleled atrocity, that reveals the savage and undisciplined character of the American and the contempt in which he holds law. * * * The law would have dealt with him justly, but that defiance of authority which is the basis of American character, the hatred of the Negro, and the knowledge that there is little risk in lynching a Negro swept all restraint aside."

¶ Ex-Governor W. J. Northen of Georgia made a plea for the education of the Negro. Mr. Northen is not very radical on the question, but he thinks the black man is hardly getting fair treatment. In the course of his address he said: "During my recent canvass over the State, in the interest of law and order, I was amazed to find scores and hundreds of men who believed the Negro to be a brute, without responsibility to God, and his slaughter nothing more than the killing of a dog."

By a most unfortunate omission the paragraph reporting Mr. John Haynes Holmes' splendid address on lynching at the Ethical Culture meeting house was not printed in our last issue.

Mr. Holmes said among other things:

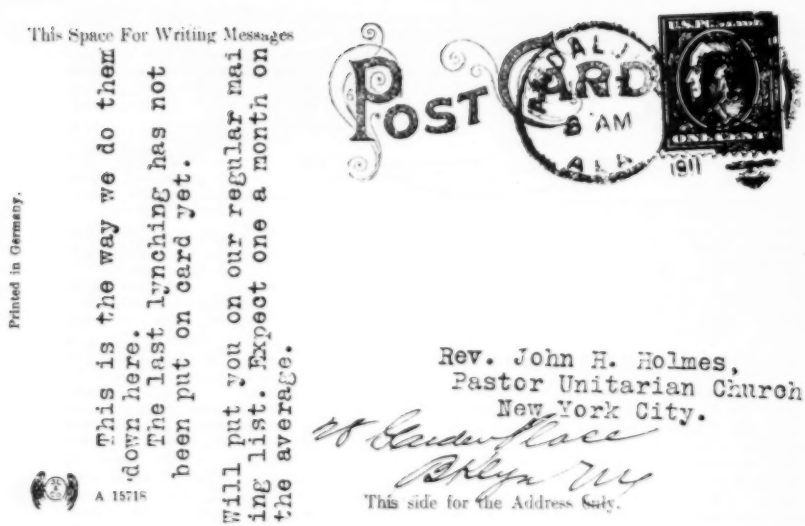
HOLMES ON LYNCHING.

"The trouble is, my friends, that today, exactly as sixty or seventy years ago, the American people, and mainly the people of the South, refuse to believe that the black man is to be regarded and treated as a man. The fact is that the spirit which made the institution of slavery possible still remains in the minds of thousands and thousands of white men and women of the North as well as of the South. We still believe that the black man is an inferior sort of man, but we refuse to dignify him with the name of man at all, and that being the case lynching is as inevitable as the shooting of a dog running along the street when the cry of 'mad dog' is lifted through the air.

"Take the Oklahoma lynching. The only thing that I could think of as I glanced at this picture was a photograph I had seen of huntsmen returning with the animal which had been shot, proud of the achievement of their marksmenship. I believe that the same spirit which makes possible the photograph of the men gathered around the moose or the deer which has been shot makes possible the photograph of the Negro shot to death in Oklahoma. In both cases the huntsmen are proud that they have shot an animal, and therefore they stand before the camera in order that the evidence of the story may be sure. In other words, this is another expression of the lawlessness of the American people.

"In this same period which is disgraced by this evil crime, we find that laws have been passed refusing the ballot to the black man. We find Jim Crow cars; we find laws prohibiting Negro men and women entering public libraries, museums, parks and theatres. We find the denial to the black man and woman of the right of education. We find in this same period the spirit of antagonism everywhere, and lynching is only one of the half dozen or dozen symptoms of the old disease which well-nigh destroyed our Republic in the days before the war.

"Now, that being a diagnosis of the case—lynching, burning and Jim Crow cars being but an expression of the conviction of many of our so-called civilized fellow citizens that the Negro is not even a man—that being a diagnosis of the case, the remedy is perfectly simple. The remedy, to my mind, is not the remedy of teaching the American people to be a law-abiding people, although that may contribute to the result. It is not restoring in the minds of the American people a sense of justice. The only remedy which will really work the cure, the only thing which will really restore the black man to his place of equality and privilege with his white brethren, is the renewal in the same spirit of the same battle that was fought successfully fifty years ago for the freedom of the black man from the chains of slavery. In other words, I believe that the time has come when that great battle must be begun again, that the hour has struck when the North must do its duty. The time has come when we must once again go up and down the length and breadth of this great Republic and preach to the four winds of heaven and to the souls of all who will listen, and to those who will not listen, that the Negro is a man, a child of God, dowered with all the rights, powers, capacities and abilities of any man upon the earth; that he is entitled to everything that God has given the sons of earth, and to all the privileges that are showered by this Republic upon the great body of its citizenship. The time has come once again in these Northern States when the brave, silent and lonely man must work by day and sleep by night in his little printing office, turning out day after day the pages of 'The Liberator,' to be scattered over the country. The time has come when up and down the land there must go, like Wendell Phillips, the silver-tongued orator who would speak in behalf of justice, liberty and truth, and pour out the vials of his perfect and divine wrath upon the heads of all who refuse to give justice to their fellows. The time has come when the American pulpit must be sanctified by the holy presence of such a man as Theodore Parker. Parker said that the pulpit of his church could be con-


This Space For Writing Messages
This is the way we do them down here. The last lynching has not been put on card yet. Will put you on our regular mailing list. Expect one a month on the average.
Printed in Germany.
A 15718
POST CARD
8 AM
1911
Rev. John H. Holmes,
Pastor Unitarian Church
New York City.
This side for the Address Only.

A REPLY TO MR. HOLMES FROM ALABAMA

secrated to no higher thing than the liberation of the black man. We must proclaim to our Southern brothers that we propose some day or other that the advantages we lost shall be redeemed, that public institutions shall be opened to all who are men; that we shall declare, upon the amendments that now stand in our Constitution, that the right of ballot shall be exercised by every man, be he black or white; that we shall declare that all men are free and equal, black or white, rich or poor, high or low, of whatever race or class or nation of men; that we are all brothers and shall be treated alike.

"This whole crime of lynching, to my mind, can never be solved by half-way measures. Men must have strength and courage. Poets must sing. Prophets must speak. An Emancipation Proclamation must be written. Chains and fetters must be broken asunder. Again, as so many, many times before, the battle for liberty must be fought over and over and over until the promised vision of the poet shall indeed be seen, and men of all colors, of all classes, of all conditions, shall come from the East and from the West, from the North and from the South, and they shall all sit down together around the one board as members and brothers of the one great kingdom of the living God."

As a result of this meeting an anti-lynching fund is being raised and an investigator is already in the field. We promise our readers to print in the February CRISIS one of the most astonishing stories yet come to light in relation to the murder of untried black criminals.

¶ On the night of November 29 there was held in historic Plymouth Church, Brooklyn, on the platform made famous by Henry Ward Beecher, a meeting commemorating the one hundredth anniversary of the birth of Wendell Phillips. There was stirring singing of abolition songs, an introductory speech by Dr. Newell Dwight Hillis, who presided, an appeal for the National Association for the Advancement of Colored People by John Haynes Holmes, and then the speakers of the evening.

Charles Edward Russell gave a most impressive oration, which linked the cause of abolition of yesterday to the burning social and economic questions of the day.

The Rev. Reverdy Ransom was at his best, and we cannot forbear from quoting some of his words:

RANSOM ON PHILLIPS.

"One of the chief distinctions Wendell Phillips justly earned and so well deserved was to be called an 'agitator.'

"'Agitation,' said he, 'is an old word with a new meaning. Sir Robert Peel defined it to be "the marshaling of the conscience of a nation to mold its laws." Its means are reason and argument; no appeal to arms. Eternal vigilance is the price of liberty; power is ever stealing from the many to the few. Only by continual oversight can the Democrat in office be prevented from hardening into a despot; only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity. Republics exist only on the terms of being constantly agitated. Never, to our latest posterity, can we do without prophets like Garrison, to stir up the monotony of wealth and reawake the people to the great ideas that are constantly fading out of our minds—to trouble the waters that there may be health in their flow.'

* * * * *

"I voice the sentiments of millions of our race when I take the liberty to use the rostrum of Plymouth Church as a megaphone to-night to say to the American people that the Negro wants neither the money nor the sympathy of those who do not believe in his equality of manhood and who do not accord to him the same political rights, the same educational advantages, and the same freedom in every pathway of opportunity. He is neither ungrateful nor unresponsive, but having been so often plundered and betrayed, he prefers to stand and mark time rather than follow the leadership of men, organizations or parties, the genuineness of whose credentials he has not thoroughly examined and the unrightness of whose motives has not been clearly disclosed. The traitors within the ranks of our race are known. They have neither our confidence nor our hearts. What standing they have is due to the powerful support which is given them by misguided men of great wealth, by politicians, who for personal or partisan advantage would use them to profit by the vanishing remnants of the Negro's political power, and by a newspaper press whose approving voice is the mouthpiece of a decadent public opinion, which would let the Negro question 'work itself out' under the baneful influence of the many degrading forms of Jim Crowism.

* * * * *

"In the face of this systematic campaign, the North has stood by with its old antebellum attitude of concession and compromise, while the South, through these means and an obliging United States Supreme Court, has regained practically all it lost upon the field of battle. Under slavery the South counted three-fifths of the blacks in the enumeration for representation in Congress, now it counts them all; but by unconstitutional methods excludes them from the franchise. It has thus, under freedom, increased its proportion of representation in Congress over the North by two-fifths of the number it held under slavery.

"This question of the South's method of dealing with the Negro has come to be as sacred as was the question of slavery in the days of Mr. Phillips. To demand the enforcement of the Fifteenth Amendment to-day is to be branded as 'an enemy of both races,' 'a fanatic,' 'a mischievous agitator.' To all outside interference the South says: 'Leave the Negro to us, we understand him and know best how to deal with him, both for his own good and the peace and welfare of the South.' President Taft, who has boldly committed himself to the doctrine of race discrimination, pipes his grand diapason in harmony with this sentiment by declaring that the Negro 'ought to come and is coming more and more under the guardianship of the South!'

"With far more justification we reply on behalf of the Negro: Leave the Southern white people to us. We have lived among them for two and a half centuries, we both know and understand them. We have nursed their children; built their homes, and for more than two hundred years we have fed and clothed them. When they took up arms to destroy the Union in order to bind us in perpetual chains, we did not fire their cities with the torch, nor rise in violence against them, but protected their property, their helpless women and children. Leave them to us. We have imbibed, not the ideals of feudalism, but of democracy; we are Americans filled with the spirit of the twentieth century. Leave them to us, and we will make the free public school universal throughout the South and open alike to all without regard to race, creed or color. We will make free speech as safe in Mississippi as it is in Massachusetts; we will abolish lynching and usher in a reign of law, of courts and juries, instead of the shot gun, the faggot and the mob. We will abolish peonage, elevate and protect labor and make capital secure. Leave them to us, our chivalry shall know no color line, but all womanhood shall be protected and defended, and all citizens, regardless of race or color, shall be permitted to participate in the government under which they live. Leave them to us, and we will make them know their place and keep it, under the Constitution as amended. We will remove the last vestige of Jim Crowism under the forms of law, and make the places of public necessity, convenience, recreation and amusement open alike to all without respect to race or color. We will make intelligence, character and worth, instead of race and color, the sole test of recognition and preferment for all. Thus as North and South divided over the Negro, so would the Negro unite them in the only bond of union that can stand the test of time—fraternity, justice, righteousness."

The full text of Mr. Ransom's speech is on sale at this office.

¶ The New York local of the N. A. A. C. P. has opened headquarters at 268½ West 135th Street, where all are welcome. It has telephone connection and a stenographer, and it is hoped that persons needing advice, defense or information will make free use of the office.

¶ The Minneapolis Sunday Forum, an organization of colored men, has joined our organization and paid its fee.

OUR NEW YORK LOCAL BRANCH

¶ The Lecture Bureau of our association is busy with its work. Lecturers have been furnished lately as follows:

Cornell University.
Columbia University.
Socialist Local, No. 7, New York City.
Cherry Baptist Church, Philadelphia.
Bethany Baptist Church, Newark.
Lexington Avenue Y. W. C. A., Brooklyn.
Conference of Social Workers among Negroes.

¶ In Boston the Phillips centenary was celebrated by our association at Park Street Church on November 28. Judge Wendell Phillips Stafford was the chief speaker, and Mr. F. J. Garrison furnished a most interesting souvenir program with portraits and quotations. It may be obtained at this office for ten cents.

¶ Chicago has contributed a considerable sum to our anti-lynching crusade and is planning for a great meeting in January.

I AM RESOLVED.

I am resolved *in this New Year to play the man—to stand straight, look the world squarely in the eye, and walk to my work with no shuffle or slouch.*

I am resolved *to be satisfied with no treatment which ignores my manhood and my right to be counted as one among men.*

I am resolved *to be quiet and law abiding, but to refuse to cringe in body or in soul, to resent deliberate insult, and to assert my just rights in the face of wanton aggression.*

I am resolved *to defend and assert the absolute equality of the Negro race with any and all other human races and its divine right to equal and just treatment.*

I am resolved *to be ready at all times and in all places to bear witness with pen, voice, money and deed against the horrible crime of lynching, the shame of "Jim Crow" legislation, the injustice of all color discrimination, the wrong of disfranchisement for race or sex, the iniquity of war under any circumstances and the deep damnation of present methods of distributing the world's work and wealth.*

I am resolved *to defend the poor and the weak of every race and hue, and especially to guard my mother, my wife, my daughter and all my darker sisters from the insults and aggressions of white men and black, with the last strength of my body and the last suffering of my soul.*

For all these things, I am resolved *unflinchingly to stand, and if this resolve cost me pain, poverty, slander and even life itself, I will remember the Word of the Prophet, how he sang:*

"Though Love repine and Reason chafe,
There came a Voice, without reply,
'Tis man's Perdition to be safe
When for the Truth he ought to die!"

CRIME AND LYNCHING.

A FAVORITE argument with shallow thinkers is: Stop crime and lynching will cease. Such a statement is both historically and logically false. Historically, lynching leads to lynching, burning to burning; and lynching for great crimes to lynching for trivial offenses. Moreover, lynching as practised today in the United States is not the result of crime—it is a cause of crime, on account of the flagrant, awful injustice it inflicts in so many cases on innocent men. Take, for instance, the story of the lynching in Florida, as told by Governor Gilchrist. He says, in answer to a correspondent:

"As to the 'black brute who received his deserts,' I would state that I examined the evidence in this case. A certain man, accompanied by three others—all white—drove from a quarter to a half mile from the main road through the place of an old Negro, using an old road. This old Negro had five sons and sons-in-law living in his immediate vicinity. That morning there had been some lawsuit with one of these Negroes, the case having been tried at Mickosukie. The Negroes had returned to their home. This certain man and party drove through the old Negro's place. The old Negro opened the gate so they could drive through his place, going toward the public road. This certain man and the others got out of their buggies and re-

turned to the gate. This man had a pistol in his hand, and commenced talking to the old darkey, more or less threatening him. All the evidence shows, and what I have heard of him, through white people, shows that he was a harmless old darkey. The old Negro ran. Shots were fired at him. Knowing there had been a lawsuit that day, and doubtless seeing this man and party driving through the field, this old Negro's sons and sons-in-law, on hearing the report of shots, naturally came to his house. The old Negro had a son who was sick and lying—my recollection is—on the porch. This man was talking to the sick son in front of the porch with his pistol in his hand, raising his arm up and down apparently as though he was going to shoot him. It appears, however, that it was probably not the intention of this man to shoot this darkey. In running up to the house, one of the old man's sons or sons-in-law, seeing this man with the pistol in his hand, and his arm up, shot this man in the side under the arm. He died instantly. This occurred within a few feet of the cabin of the old Negro. The old Negro and his five sons and sons-in-law were taken to jail and were sent to Lake City for safe keeping. A party of lynchers, with a forged telegram from the Governor, secured the Negroes from the jail under pretext of taking them to Jacksonville, claiming they were protecting them from a lynching party. The Negroes were bound, taken out on the edge of the town and shot to death."

What now must be the feeling of the Negroes thereabouts? Are they appalled at their own wickedness? Do they see that the wages of sin is death? Not they. They despise the white man's justice, hate him, and whenever they hear of Negro "crime" in the future they will say: "It's a white man's lie."

Not only this, but these people know how criminals are made and they pity rather than condemn them. Take, for instance, the cries throughout the South against "vagrants." It means the call for the State enslavement of any man who does not work for a white man at the white man's price. The most outrageous laws and arrests are made under the excuse of vagrancy. In Atlanta, on October 15, thirty-seven laborers were arrested at night in their lodging house as "vagrants." In Texas five laborers were arrested as vagrants and proved their hard, steady jobs. "But," remarks the Galveston Tribune chirpily:

"The State chose to prosecute under a different portion of the law, alleging loitering about houses of ill-fame. The court explained, as he has done before, that a person can be a vagrant yet be steadily employed, the law being general in its effect and covering many points upon which a conviction can be had on a charge of vagrancy."

Suppose now a mischievous boy or a loiterer or a laborer out of work is thrown into jail as a vagrant, what happens to him?

From a thousand examples, let us choose but one from a Texas report on a local "chain gang":

"The day's program was invariably this: Up at 4:30 o'clock in the morning, trot two to five miles to the cane fields, work there in squads until noon, when fifteen to twenty minutes would be allowed for the eating of a cold dinner; driven hard during the afternoon and brought back by starlight at night in the same dog trot they went out in the morning. The weak must keep up with the strong in his work or be punished. Convicts slept in their underclothes or naked, as it happened to rain or shine during the day. If it rained they hung up their clothes to dry and slept without. One convict testified that he had frequently taken his clothes from the nail frozen stiff. One man was on a farm a year, and during that time the bedclothes were not washed and were sunned but twice."

Thus desperate criminals are manufactured and turned out day by day.

Can we stop this by lynching? No. The first step toward stopping crime is to stop lynching. The next step is to treat black men like human beings.

A MILD SUGGESTION.

THEY were sitting on the leeward deck of the vessel and the colored man was there with his usual look of unconcern. Before the seasickness his presence aboard had caused some upheaval. The Woman, for instance, glancing at the Southerner, had refused point blank to sit beside him at meals, so she had changed places with the Little Old Lady. The Westerner, who sat opposite, said he did not care a ——, then he looked at the Little Old Lady, and added in a lower voice to the New Yorker that there was no accounting for tastes. The Southerner from the other table broadened his back and tried to express with his shoulders both ancestors and hauteur. All this, however, was half forgotten during the seasickness, and the Woman sat beside the colored man for a full half hour before she noticed it, and then was glad to realize that the Southerner was too sick to see. Now again with sunshine and smiling weather, they all quite naturally reverted (did the Southerner suggest it?) to the Negro problem. The usual solutions had been suggested: education, work, emigration, etc.

They had not noticed the back of the colored man, until the thoughtless Westerner turned toward him and said breezily: "Well, now, what do you say? I guess you are rather interested." The colored man was leaning over the rail and about to light his cigarette—he had several such bad habits, as the Little Old Lady noticed. The Southerner simply stared. Over the face of the colored man went the shadow of several expressions; some the New Yorker could interpret, others he could not.

"I have," said the colored man, with deliberation, "a perfect solution." The Southerner selected a look of disdain from his repertoire, and assumed it. The Woman moved nearer, but partly turned her back. The Westerner and the Little Old Lady sat down. "Yes," repeated the colored man, "I have a perfect solution. The trouble with most of the solutions which are generally suggested is that they aggravate the disease." The Southerner could not help looking interested. "For instance," proceeded the colored man, airily waving his hand, "take education; education means ambition, dissatisfaction and revolt. You cannot both educate people and hold them down."

"Then stop educating them," growled the Southerner aside.

"Or," continued the colored man, "if the black man works, he must come into competition with whites——"

"He sure will, and it ought to be stopped," returned the Westerner. "It brings down wages."

"Precisely," said the speaker, "and if by underselling the labor market he develops a few millionaires, how now would you protect your residential districts or your select social circles or —your daughters?"

The Southerner started angrily, but the colored man was continuing placidly with a far-off look in his eyes. "Now, migration is both costly and inhuman; the transportation would be the smallest matter. You must buy up perhaps a thousand millions' worth of Negro property; you must furnish some capital for the masses of poor; you must get some place for them to go; you must protect them there, and here you must pay not only higher wages to white men, but still higher on account of the labor scarcity. Meantime, the Negroes suddenly removed from one climate and social system to another climate and utterly new conditions would die in droves—it would be simply prolonged murder at enormous cost.

"Very well," continued the colored man, seating himself and throwing away his cigarette, "listen to my plan," looking almost quizzically at the Little Old Lady; "you must not be alarmed at its severity—it may seem radical, but really it is—it is—well, it is quite the only practical thing and it has surely one advantage: it settles the problem once, suddenly, and forever. My plan is this: You now outnumber us nearly ten to one. I propose that on a certain date, shall we say next Christmas,

or possibly Easter, 1912? No, come to think of it, the first of January, 1913, would, for historical reasons, probably be best. Well, then, on the first of January, 1913, let each person who has a colored friend invite him to dinner. This would take care of a few; among such friends might be included the black mammies and faithful old servants of the South; in this way we could get together quite a number. Then those who have not the pleasure of black friends might arrange for meetings, especially in 'white' churches and Young Men's and Young Women's Christian Associations, where Negroes are not expected. At such meetings, contrary to custom, the black people should not be seated by themselves, but distributed very carefully among the whites. The remaining Negroes who could not be flattered or attracted by these invitations should be induced to assemble among themselves at their own churches or at little parties and house warmings.

"The few stragglers, vagrants and wanderers could be put under careful watch and ward. Now, then, we have the thing in shape. First, the hosts of those invited to dine should provide themselves with a sufficient quantity of cyanide of potassium, placing it carefully in the proper cups, and being careful not to mix the cups. Those at church and prayer meeting could choose between long sharp stilettoes and pistols—I should recommend the former as less noisy. Those who guard the colored assemblies and the stragglers without should carefully surround the groups and use Winchesters. Then, at a given signal, let the colored folk of the United States be quietly dispatched; the signal might be a church bell or the singing of the national hymn; probably the bell would be best, for the diners would be eating."

By this time the auditors of the colored man were staring; the Southerner had forgotten to pose; the Woman had forgotten to watch the Southerner; the Westerner was staring with admiration; there were tears in the eyes of the Little Old Lady, while the New Yorker was smiling; but the colored man held up a deprecating hand: "Now don't prejudge my plan," he urged. "The next morning there would be ten million funerals, and therefore no Negro problem. Think how quietly the thing would be settled; no more bother, no more argument; the whole country united and happy. Even the Negroes would be a great deal happier than they are at present. Instead of being made heirs to hope by education, or ambitious by wealth, or exiled invalids on the fever coast, they would all be happily ensconced in Heaven. Of course, I admit that at first the plan may seem a little abrupt and cruel, and yet is it more cruel than present conditions, and would it not be well to be a little more abrupt in our social solutions? At any rate think it over," and the colored man dropped lazily into his steamer chair and felt for another cigarette.

The crowd slowly dispersed; the Southerner chose the Woman, but was heard to say something about fools. The Westerner turned to the New Yorker and said: "Now, what in hell do you suppose that darky meant?" But the Little Old Lady went silently to her cabin.

Here in the Time of the Winter Morn

By WILLIAM MOORE

Here in the time of the Winter morn,
Love,
I see the Sunlit leaves of changing hue
Burn clear against a sky of tender blue,
Here in the time of the Winter morn,
Love.
Here in the time of the Winter morn,
Love,
I hear the low tone bells of changing
song
Ring clear upon the air the full day long,
Here in the time of the Winter morn,
Love.
I hear the bells, I see the changing
leaves,
And one lone heart for Summer silent
grieves,
Here in the time of the Winter morn,
Love.

The Black Folk of America

In Account with

THE YEAR OF GRACE, 1911

DEBIT	CREDIT
To The Lynching Terror with over 100 murders of men whose guilt was unproven.	*By* The Races Congress.
¶ The mob spirit, with the murder, maiming and robbing of unknown hundreds.	¶ The appeal of Negro Americans to Europe.
¶ Segregation ordinances in Baltimore and the South.	¶ The striking increase of Negro wealth in land and homes.
¶ Segregation movements to keep Negroes out of decent neighborhoods in New York and the North.	¶ The census report of the increase of the Negro American population from 1,377,808 in 1810 to 9,828,294 in 1910.
¶ Blease, Vardaman and Hoke Smith.	¶ Centenary celebrations of the birthdays of Sumner, Phillips and Harriet Beecher Stowe.
¶ Strikes against Negro workingmen in Tennessee and elsewhere.	¶ The blow at peonage in Alabama by the Supreme Court.
¶ Discouragement of Negro emigration to Canada.	¶ The forward movement for the colored Y. M. C. A. induced by Julius Rosenwald of Chicago.
¶ Fall of the "True Reformers."	¶ The Root-Borah debate on disfranchisement.
¶ Wholesale removal of colored officeholders in the South by President Taft.	¶ The first colored policeman in New York City and the first colored legislator in Pennsylvania.
¶ The Washington-Ulrich affair.	¶ The first promise of aid to Negro higher education at Fisk from the General Education Board.
¶ The deaths of Bishops Grant and Handy; George W. Walker, the comedian; Bob Cole, the actor and composer; Mrs. F. E. W. Harper, the author; George Williams Walker, the educator; John S. Trower, the caterer; Mrs. S. J. Garnet, the social worker; Justice Harlan, the "Friend at Court," and Thomas Wentworth Higginson, the author.	¶ The Protectorate of Liberia.
	¶ The appointment of a colored Assistant United States Attorney.
	¶ The refusal of Cornell to draw the "color line."
	¶ The fiasco of Mr. Taft and the black soldiers in Texas.
	¶ The fight for suffrage in Oklahoma.
	¶ The winning of civil-rights suits in New York, New Jersey, Massachusetts and elsewhere.
	¶ Defeat of disfranchisement in Maryland.
	¶ The work of the National Association for the Advancement of Colored People and THE CRISIS.
By Balance in favor of the Black Folk of America: HOPE COURAGE DETERMINATION	

THE DOUGLASS HOSPITAL

OF PHILADELPHIA

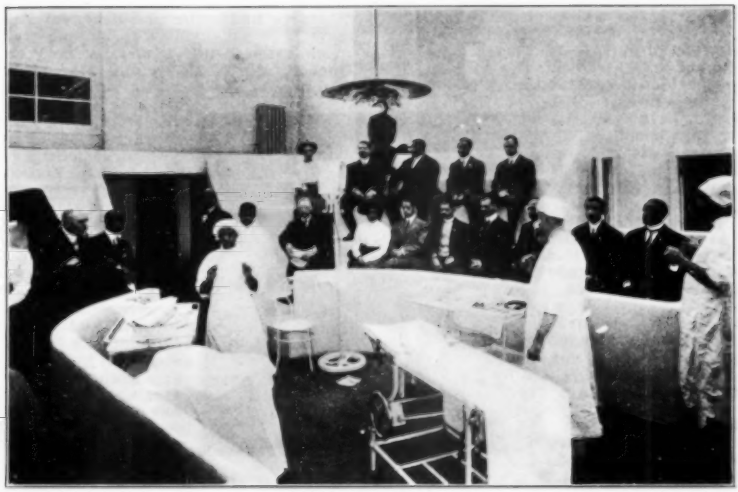
The colored hospital is the result of two impulses—the philanthropic desire to help the sick which arose during and after the Civil War and the clinical needs of the new colored physicians who found themselves barred by prejudice from general hospitals.

In the South there are either no hospital accommodations for Negroes or poorly equipped and badly neglected Negro wards. Here and there one finds an exception to this, like the colored hospital at Augusta, Ga. In the colored wards of the Southern hospitals almost universally the colored doctors are excluded. The Phoebe Putney Hospital was recently established at Albany, Ga., with the distinct understanding that colored patients and physicians were to be admitted. The colored people began a fund to equip an operating room and had collected $200 when the white physicians voted to exclude colored physicians entirely.

In the North it is usually impossible for colored physicians to be admitted to hospitals. Even in the case of distinctively colored charities like the Lincoln Hospital of New York City, with its endowment yielding $115,000 a year, given by friends of Negroes for Negroes, no Negro physician has ever been admitted to the staff.

The result has been the founding of about forty Negro hospitals in the United States. One of these we bring to the attention of our readers this month, and in later issues we shall speak of similar institutions.

The Frederick Douglass Memorial Hospital and Training School was founded in Philadelphia in 1895 by Dr. Nathan F. Mossell. The hospital was incorporated in 1896, and later a modern,



THE OPERATING ROOM

thoroughly equipped building was erected at a cost of $118,000. The hospital has a staff of colored and white physicians, and it serves the fifty Negro practitioners of that city with the best clinical advantages. Approximately 3,500 in-patients and 40,000 out-patients have been treated at the hospital without distinction of color.

The nurse training department receives girls who are high-school graduates, and gives them a course extending over two years and three months.

The State of Pennsylvania has appropriated in all $86,000 for the maintenance of the hospital and $18,000 for building purposes, while the colored people of the city have, through donations, fairs and entertainments, raised $77,000, of which $50,000 went to the building and the rest covered the expense of administration.

Recently a social service department has been established and a post-graduate course for physicians.

We publish a view of the unusually

THREE MINISTERS TO PAIN

beautiful and well-equipped building, a scene in the operating amphitheatre and a group of nurses. To these we are glad to add a portrait of Dr. Mossell, the medical director and superintendent, to whose tireless efforts the hospital is a monument. Dr. Mossell was born in Canada in 1856, and was graduated at Lincoln University and the medical department of the University of Pennsylvania. He has also studied in London, served as president of the National Medical Association, and is the author of several papers. In his work he has been effectively helped by his energetic wife.

These two, assisted by a board of managers under the presidency of Andrew J. Stevens, and a consultang staff which carries such names as S. Weir Mitchell, W. W. Keen and Marcus F. Wheatland, have begun and carried on this work. The hospital is, however, still burdened with a mortgage debt of $52,000, which its friends are struggling to satisfy.

DR. N. F. MOSSELL

It is doubtful if the philanthropist could find a more effective method of investing his funds for the future welfare of his fellow men than by helping this institution. THE CRISIS would be glad to receive any funds for this hospital and forward them to the proper authorities.

HISTORIC DAYS IN JANUARY

1. Lincoln issues the Emancipation Proclamation, 1863. The Liberator appears, 1831. Haiti formally declares independence, 1804.

2. Negroes of Philadelphia petition Congress for abolition of slavery, 1800.

3. Lucretia Mott born, 1793.

4. First Regiment Kansas Colored Volunteers organized, 1866.

9. Fisk schoolhouse (afterward Fisk University) opened, 1866.

10. James Varick, first bishop A. M. E. Zion Church, born, 1768.

11. Isaac Knapp, abolitionist, born 1804.

12. Commission appointed to inquire into the matter of the proposed annexation of Santo Domingo, 1871.

13. National convention of colored men meets in Washington, 1869.

15. Free Negroes of Massachusetts authorized to enlist, War of the Revolution, 1776.

17. Mary Garnett Barbosa, Negro missionary, born, 1845.

18. Rhode Island ratifies Fifteenth Amendment, 1870.

21. John C. Fremont born, 1813.

22. Toussaint L'Ouverture enters the city of Santo Domingo, 1801.

23. Amendment to the Constitution proposed to forbid Congress to legislate on slavery, 1861.

25. Manumitted Negroes forbidden to remain in Virginia, 1806.

28. George S. Boutwell, author of the Thirteenth Amendment, born, 1818.

29. Clay compromises on slavery introduced, 1850.

30. United States statute declaring the slave-trade piracy made perpetual, 1823.

31. Georgia prohibits importation of slaves, 1798.

L. M. HERSHAW.

It would seem that at Christmas time we should not find it necessary to speak of the burden; that, for this season at least, the weight should drop from the black man and woman and they should stand free and untrammeled, able to walk erect through the rough pathway of life. But with the rejoicing of the December days oppression has grown no less; and while in every Christian church there has been the song of "Peace on Earth," it has brought no hope that the burden would slip from the weary back into the open sepulchre.

What is within this pilgrim pack?

First, poverty. The black man and woman are weighed down by long hours of toil, often at uncongenial tasks. Life grows increasingly difficult. High prices for the simplest food, high rental for the poorest room or cabin, low remuneration for the wearying task, this is the common lot. Only the few escape it. And this load deadens ambition, and makes the bright child into the indifferent, easily discouraged man or woman.

Another weight within the pack is disease. "Give me health and a day," Emerson said, "and I will make the pomp of emperors ridiculous." After a long night's sleep to waken, every nerve and muscle rested, into the fresh air of the morning, is to know, indeed, the majesty of living. But to many the new day brings a renewal of sickness of body and of soul. For the load of poverty too often carries with it the other load of ill health.

But these burdens, ill health and poverty, are in the common pack. The dawn of a new year will see millions of light as well as dark faced laborers bending under these deadening loads. What is the special burden that the black man alone bears?

It is the burden that separates man from man—the burden of misunderstanding. Each year the African element in our population is shut off a little more from the white race, some avenue of opportunity, along which the two walked side by side, is closed to darker folk. And with this separation comes distrust, misunderstanding; at the last the hatred that ends in the blind fury of the lyncher's mob.

The white jury that failed to convict the men of its race for lynching a black man was only following out the lesson it had been taught during recent years. Day by day the United States declares that the black man must be ignored, that his opinion is worthless, that he is not a man among other men. How then should the nation expect, at a time of great excitement, that the lesson it has slowly been drilling into the minds of its people should be reversed? If a black man is not fit to lay bricks with you, or ride on the same car with you, or eat in the same restaurant with you, or bury his dead near yours, he is not fit for the same justice which is meted to white men. Burn him by all means as an example. Indeed, has not this been laid down as precedent throughout the land when its Chief Executive decided that black defenders of their country should be disciplined with a hasty severity never meted out to white?

Injustice and misunderstanding! These go together, and these are the heaviest burdens in the black man's pack. Can anything be done to lighten them? THE CRISIS believes that it is helping to accomplish this by bringing to its readers' notice facts of injustice. It believes that when Americans know the disabilities under which the black man's back is made to bend, they will not so lightly allow them to pass without protest. But this is the new year, and will not the white people who read this burden decide in their hearts that they will do one thing more? Will they not go out of their way to know the colored people in the city or town in which they live? Will they not endeavor to include them in their plans for civic betterment, in their philanthropy, in their religion? Will they not invite them cordially into the great movements that make glad their lives, the movements for economic betterment, for the enfranchisement of women? And, on the other hand, will the dark-faced people strive to put aside distrust and to believe in the sincerity of the white man or woman who approaches them? This is the harder part. But it is indeed the only way by which the burden shall fall and its former bearer be led into the large upper chamber that looks toward the sunrise, and that is named Peace.

IN DURANT, OKLAHOMA: "BY A PERSON OR PERSONS UNKNOWN"

Vision of a Lyncher

[Written for THE CRISIS and dedicated to His Excellency, the Governor of South Carolina.]

Once looked I into hell—'twas in a trance
Throughout a horrid night of soul-wrought pain;
Down through the pit I saw the burning plain,
Where writhed the tortured swarm, without one glance
Upward to earth or God. There in advance
Of all the rest was one with lips profane
And murderous, bloody hands, marked to be slain
By peers that would not bear him countenance.
"God," cried I in my dream, "what soul is he
Doomed thus to drain the utmost cup of fate,
That even the cursed of Tartarus expel?"
And the great Voice replied: "The chastity
Of dear, confiding Law he raped; now Hate,
His own begotten, drives him forth from hell."

LESLIE PINCKNEY HILL.

"A FRENZIED MOB OF PROMINENT CITIZENS"

THE YEAR'S BOOKS.

Reviewing the literature of the year 1911, the following seven books would seem to be of permanent value and to deserve to be bought and put on the shelves of those interested in race and human problems:

I. "Papers on Interracial Problems Communicated to the First Universal Races Congress, 1911." Edited by G. Spiller, 485 pages. Peace Foundation, Boston, Mass. $2.40.

This is the latest summary of the scientific aspects and development of race problems the world over.

II. Boaz: "The Mind of Primitive Man." Macmillan Company, New York. $1.50.

This contains the conclusions of a leading American anthropologist on race equality and intermixture.

III. Ovington: "Half a Man." 236 pages. Longmans, Green & Co., $1.00.

A sympathetic scientific study of colored folk in New York City.

IV. Chamberlain: "The Contribution of the Negro to Human Civilization."

A pamphlet reprinted from the Journal of Race Development, Vol. I., No. 4, which effectually disposes of the usual assertion that the black race has contributed nothing to human culture.

V. Stowe: "Harriet Beecher Stowe." Houghton-Mifflin Company, Cambridge, Mass., $1.50.

A biography of the author of "Uncle Tom's Cabin."

VI. Publications of Atlanta University. No. 15: "The College-bred Negro-American," 104 pages, 75 cents.

A statistical study of some results of higher education.

VII. Du Bois: "The Quest of the Silver Fleece," 452 pages. A. C. McClurg & Co., Chicago, $1.35.

The Independent says: "A race story and a very interesting one, and admirably told with the true artist's touch—not merely as a romance, but as a study of race psychology it is well worth the reading."

All these books may be obtained at THE CRISIS office for the sum of $8.75, carriage prepaid, and including one year's subscription to THE CRISIS.

CURRENT BOOKS.

"Black and White in Southeast Africa: A Study in Sociology." M. S. Evans, Longmans, Green & Company.

"Congo Life and Folk-lore." J. H. Weeks.

"Interscholastic Athletic Association of Middle Atlantic States." Spalding's Athletic Library. American Sports Publishing Company, 21 Warren St., New York. Colored athletes.

"Margaret Harding." Percival Gibbon. Methuen.

> "Mr. Percival Gibbon, greatly daring, wrestles, in 'Margaret Harding,' with perhaps the most thorny of all problems—the Race Question, which bristles defiantly before the white man wherever he has colonized near the tropical zone. Mr. Gibbon knows South African life more intimately than do most of the novelists who have depicted it."—The Nation.

"Negro Women in America." Frances Hoggan, M. D.

¶ B. F. Riley's "The White Man's Burden" (published by the author, Birmingham, Ala.) is the sincere effort of a Southern white man to be fair. The book is rambling and discursive, but it rings with inner sincerity and truth. The main thesis may be shown by one quotation:

"Why, then, should there be delay in the adoption of a movement which will rob the future of racial ominousness, and clear the years to come of inevitable difficulties with which other generations must grapple? To listen to the hoot of the racial hater and the clatter of the political pettifogger, who sees no further than his own temporary self-advantage, seems folly, in view of that which is involved as well as that which portends. Could a course justified by conditions well known be adopted for the relaxation of present conditions, and could there be established between the white and black races that which is friendly and tranquil, there could be but one result. Side by side there would eventually grow up a dual civilization in the American States, and especially in those of the South—one purely white American and the other Afro-American."

"The Eleventh Hour in the Life of Julia Ward Howe." Maud Howe. Little, Brown & Company.

This little book shows that the work of the last five years of Julia Ward Howe's life was as rich and fruitful as that of any portion of her career.

¶ We give below quotations from the extremely interesting article on "Islam as a Factor in West African Culture," which appeared in the Journal of Race Development for October.

"There are many reasons why Islam is widely accepted among the African races of West Africa and the Sudan. The teachers and propagators of Islam * * * meet and treat the people as equals, residing with them in their towns, marrying the African women, and showing the greatest sympathy with and interest in African institutions and customs, and yet modifying and altering them whenever they can do so without doing great violence to the feelings and habits of the people. Among other things, it is taught that the African black races have a high and honorable part in the history and notable achievements of the Mohammedan faith. The people are made to feel a pride in the fact that the black races are recognized in the Koran, which contains a chapter inscribed to an African Negro. The people are told that Mohammed was in part descended from an African and had a black man as a confidant in Arabia. The Africans thus feel a close relationship to the Koranic faith."

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Following the Color Line,	Baker
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Half a Man	Ovington
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Mind of Primitive Man,	Boaz
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Curse of Race Prejudice,	Morton
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Inter-Racial Problems, Official Record of the Universal Races Congress	

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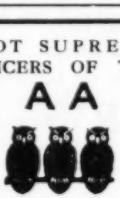

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